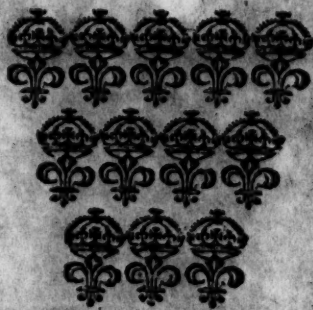


THE
L^d Bishop of *Oxford*
VINDICATED
From the Abuse of a
S P E E C H

Lately Published under
His LORDSHIP'S Name.



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AMong the several ill Effects of an unrestrained Liberty of the Press, I take it to be none of the least, that the Printers by this means have it in their Power, to print what Speeches they please, under whatsoever the most venerable Names. Inasmuch that not only inferior Writers, but even those of the Episcopal Order, cannot escape the prefixing their Names to Speeches every

way unworthy of their sacred Character, and which one would not willingly believe could come from any in that high Station. How grossly my Lord Bishop of *Sarum* has from time to time been exposed in this respect, has been endeavoured to be shewn more than once, and may be again in due time.

But my present Business is in relation to another like worthy and primitive Prelate, the Lord Bishop of *Oxon*; under whose Name is lately published a Paper, entitled, *The Bishop of OXFORD's Speech in the HOUSE OF LORDS, on the First Article of the Impeachment of Henry Sacheverell, D. D.* But that it was spoken by his Lordship, as is pretended, at least as here published, *credat Judeus Apella*. The Inconsistencies in it are too visible for any who has a true Reverence for his Lordship's Name or Character, to suppose they could proceed from his Lordship as the Author of them.

And to make good this Assertion, I shall insist only upon two particular Paragraphs, so very ill agreeing with each other, that it is not easie to conceive how they could both drop from his Lordship's Mouth; but especially that after some Months Consideration he could think fit to send them both together to the Press. His Lordship was indeed thought several Years since, at his going to *Worcester*, to have been too inconsiderate in the Choice of the first Text he preached
upon

upon in that Cathedral; viz. Habak. i. 13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou then upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?* And some of his Auditors were not a little surpris'd at the hearing of it, and could not forbear reflecting upon the Case of his truly Learned and Reverend Predecessor in that Station. But it is hard however to imagine, that his Lordship should so strangely forget himself at this time, as he is made to do in this Speech. In the Beginning whereof he justly condemns the Unfairness of those (who like the Author of the late malicious and scandalous Catechism,) catch at bits and scraps of Authors, whereby to put a false Gloss upon their Doctrines; and yet not long after is made to quote Bishop *Bilson*, with all the Unfairness that is before so justly condemned. Which is such a Self-contradiction, as one of a far lower Station would be exceedingly ashamed to be found guilty of.

The Speech (so called) begins thus; “ *My Lords, some of this Bench are necessarily called up, by Words which fell from the Noble Lord who spake third in this Debate, who was pleased to mention, among other strange things, Bishops voting contrary to their Doctrines. The Opinions of several of the Reverend Prelates have been*

“ read before your Lordships in Westminster
 “ Hall. They were first quoted by the Coun-
 “ cil for the Defendant, and by their Order
 “ read in such partial and unfair manner,
 “ that if I may be allowed to use any other
 “ Author after the same way, to take a na-
 “ ked Proposition out of his Book, and not
 “ consider the Coherence or Dependence of
 “ the Words, and how it may be explained
 “ or limited in other places; TO READ JUST
 “ SO FAR AS MAY SERVE MY PURPOSE,
 “ AND STOP WHEN ANY THING FOL-
 “ LOWS THAT MAY SET THE MATTER IN
 “ A JUST LIGHT. I dare undertake to make
 “ any Author speak on which-ever side of the
 “ Question I please.

Now after this so plain a Condemnation
 of such partial Proceeding, is it possible to
 conceive, that a Person of far less Considera-
 tion than my Lord Bishop of Oxon, could,
 in the Compass of a few Pages, so entire-
 ly forget himself, as to fall into the same
 Fault he here condemns? How worthy of
 Blame in this respect any of the Doctor's
 Council might be, I will not pretend to say,
 not having yet seen their Pleadings. But
 thus much I am sure of, that whether they
 were guilty of the Abuse thus charged upon
 them, or not, I never saw a Writer in my
 whole Life chargeable with it, if this Speech-
 maker be not so to a great degree; as every
 one will find who will but cast his Eye up-
 on the 8th Page of his Speech, and will
 more-

moreover be at the pains of looking into the Book whence the Passage there referred to is taken.

The Book is Bishop Bilson's, and as himself there declares, is entituled, *The true Difference between Christian Subjection, and Unchristian Rebellion*. It is written, as he proceeds, by way of Dialogue, between a Christian whom the Author calls *Theophilus*, and a Jesuit whom he calls *Philander*. And his Quotation out of it is this. *Theophilus* the Christian says, " I busie not my self in
" other Mens Commonwealths, as you (the
" Jesuits) do, neither will I rashly pro-
" nounce all that resist to be Rebels: Cases
" may fall out even in Christian Kingdoms,
" where the People may plead their Right
" against their Prince, and not be charged
" with Rebellion. *Philander* the Jesuit asks,
" As when for Example? *Theophilus* the
Christian replies thus, " If a Prince shall
" go about to subject his Kingdom to a Fo-
" reign Realm, or change the Form of the
" Commonwealth from Impery to Tyranny,
" or neglect the Laws established, by the
" common Consent of Prince and People, to
" execute his own Pleasure; in these and
" other Cases which might be named; if the
" Nobles and Commons join together to de-
" fend their ancient and accustomed Liberties,
" Regiment, and Laws, they may not well be
" accounted Rebels.

Here the Speech-maker seems to have got Bishop *Bilson* clearly on his side, in the Case of Resistance upon urgent Occasions; and hereupon he triumphs, and tells us, "*The Book is said in the Title Page to have been perused and allowed by publick Authority; that it was written by a great Man, Dr. Bilson, then Warden of Winchester College; was printed at Oxford by the University Printer, and dedicated to Queen Elizabeth, and the Author was afterwards made Bishop of Winchester.* But then I must add, that he had taken care to recite all that was for his purpose, and both to begin and end in his proper place. For had he proceeded one step farther, or had he looked but a few Lines backward, he had spoiled all. For the very next Paragraphs, both the preceding and the following, declare that Resistance the Bishop is here so favourable to, to be such only as the Laws of the Land allow of; and consequently that where the Laws forbid all Resistance, as our Laws do, there he has nothing to say for it. This the Speech-maker either knew, or he did not know it. If he did not know it, it was presumptuously enough done, and with sufficient Disrespect to the Bishop of *Oxford*, to represent his Lordship as ignorant as himself. If he did know it, it was yet far worse to run upon the very Fault with which he had taxed Doctor *Sa- cheverell's* Council, and which he had so severely

verely censured in the very Entrance of his Speech.

The Words immediately following in Bishop Bilson are these [in the third part of his *Christian Subjection*. p. 520.] “ Phil. You
 “ denied that even now, when I did urge
 “ it. Theoph. I denied that Bishops had
 “ Authority to prescribe Conditions to Kings,
 “ when they crowned them; but I never de-
 “ nied that the People might preserve the
 “ Foundation, Freedom, and Form of their
 “ Commonwealth, which they foreprised when
 “ they first consented to have a King. Phil. I
 “ remember you were resolute that Subjects
 “ might not resist their Princes for any re-
 “ spects, but now you flake. Theoph. As I
 “ said then, so I say now, the Law of God
 “ giveth no Man leave to resist his Prince :
 “ but I never said that Kingdoms and Com-
 “ monwealths might not proportion their States,
 “ as they thought best by their publick Laws,
 “ which afterwards the Princes themselves
 “ may not violate. By Superior Powers or-
 “ dained of God, we understand not only
 “ Princes, but all Politick States and Re-
 “ giments, somewhere the People, somewhere
 “ the Nobles, having the same Interest to
 “ the Sword that Princes have in their King-
 “ doms : and in Kingdoms, where Princes
 “ bear Rule, by the Sword we do not mean
 “ the Prince’s private Will against his Laws ;
 “ but his Precept derived from his Laws,
 “ and agreeing with his Laws : which, though
 “ it

“ it be wicked, yet may it not be resisted of
 “ any Subject with armed Violence. Mary,
 “ when Princes offer their Subjects not Ju-
 “ stice but Force, and despise all Laws to
 “ practise their Lusts; not every, nor any
 “ private Man may take the Sword to redress
 “ the Prince: but if the Laws of the Land
 “ appoint the Nobles as next to the King, to
 “ assist him in doing Right, and withhold him
 “ from doing Wrong, then be they licensed by
 “ Man’s Law, so not prohibited by God’s, to
 “ interpose themselves for the Safeguard of
 “ Equity, and Innocency; and by all lawful
 “ and needful means to procure the Prince
 “ to be reformed; BUT IN NO CASE DE-
 “ PRIVED WHERE THE SCEPTER IS INHE-
 “ RITED.

These are the Words immediately follow-
 ing those quoted in the Speech. And to the
 same purpose are those immediately forego-
 ing. “ For my part, says Theophilus, I must
 “ confess, that except the Laws of these
 “ Realms do permit the People to stand on
 “ their Right, if the Prince would offer that
 “ Wrong, I dare not allow their Arms.
 “ Phil. What their Laws permit I know not,
 “ I am sure in the mean time they resist.
 “ Theoph. And we, because we do not ex-
 “ actly know what their Laws permit, see
 “ no reason to condemn their Doings, with-
 “ out bearing their Answer. Phil. Think
 “ you their Laws permit them to rebel?
 “ Theoph. I busie not my self, &c. No-
 thing

thing can be more plain than that the Bishop here lays the whole Strefs of his Opinion upon the Laws of the Land. Where the Laws have not made Provision for Resistance in case of imminent Danger from the Prince's Male-Administration, he allows of no Resisting him; and in an Hereditary Kingdom upon no account admits of Deposing him. Which is so diametrically opposite to the Speech-maker's Design, that every one may see he had sufficient reason to confine himself to the Words cited by him, and not to take the least notice, either of those that went immediately before, or that immediately followed after. But how shamefully then does he condemn himself, when he condemns those who *take a naked Proposition out of a Book, without considering the Coherence or Dependence of the Words, and how it may be explained or limited in other places,* (I add even in the very same place) *reading just so far as may serve their purpose, and stopping when any thing follows that may set the matter in a just Light?* And what a high Indignity is it to my Lord of Oxford to have such a piece of Artifice, so foul a Prevarication fixed upon his Lordship? As if his Lordship could possibly be guilty of such notorious Insincerity, as *would make an Author speak of which-ever side of the Question he pleases.*

This is so palpably gross and abusive, that the Author must undeniably have left himself
without

without Excuse. Nor can he have any thing to plead for himself, unless it shall appear that our Laws are for Resistance. And therefore that it may be shewn, whether they are, or no, I shall only recite two or three particular Passages out of them, and then leave the Reader to judge whether the Usage of this Bishop be not such as loudly called for a speedy Vindication of him.

In the Statute of Treasons, 25 Ed. 3. c. 2. Not only *Compassing or Imagining the Death of the King* is declared to be Treason; but *If a Man does levy War against our Lord the King in his Realm, or be adherent to the King's Enemies in his Realm, giving them Aid and Comfort in the Realm or elsewhere.*

The Act of Attainder of Ol. Cromwell, and divers others, 12 Car. 2. c. 30. declares, *That by the undoubted and fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament, or out of Parliament, nor the People collectively nor representatively, nor any other Persons whatsoever, ever had, have, hath, or ought to have any coercive Power over the Persons of the Kings of this Realm.*

And again, in the Act for settling the Militia, 13 Car. 2. c. 6. are these Words, *Forasmuch*

much as within all his Majesty's Realms and Dominions, the sole supreme Government, Command, and Disposition of the Militia, and of all Forces by Sea and Land, and of all Forts and Places of Strength is, and by the Laws of England ever was, the undoubted Right of his Majesty and his Royal Predecessors Kings and Queens of England; and that both, or either of the Houses of Parliament cannot, nor ought to pretend to the same; nor can, nor lawfully may raise or levy any War Offensive or Defensive [I would desire the Speech-maker to observe that word Defensive] against his Majesty, his Heirs, or lawful Successors, &c.

This is the undoubted Doctrine of our Statute Book; not to insist upon what our Common Law teaches likewise to the same effect. And after this, if this doughty Speech-maker, with all the Assistance he can get, shall ever be able to prove that our Laws are for Resistance, I will own that Bishop *Bilson* was for it too; that my Lord Bishop of *Oxon* might be the Author of this Speech, and that I have wrongfully suspected the Printer to be the Forger of it. But then no less, on the contrary, if these Laws allow of no manner of Resistance, not so much as a *Defensive War*, in case of an Invasion of the People's Rights, if they are so far from empowering any (as Bishop *Bilson* supposes some other Laws to have done in the Case by him put) to coerce
the

the King (or Queen) that they positively declare against it, then must the Citation from that Bishop be owned to be produced in flat Contradiction to the first Paragraph of the Speech; as I undertook to shew, and I hope have effectually done it.

There are several other Passages in this Speech that justly deserve to be animadverted upon; as for instance, that *the Scriptures do not tell us how far we must obey and be subject*, p. 4. though they do say we may not resist upon penalty of DAMNATION; the Case of a Child's putting by his Father's Pass and disarming him, p. 5. which by no means comes up to that of Deposing a Prince, and thereby not only disarming him, but divesting him of of all he has; the Sovereign Power of Parliaments, *ibid.* which is understood exclusive of the King (or Queen) is by no means reconcilable to our Constitution and Laws; the Cases relating to Queen Elizabeth, King James I. and King Charles I. p. 6, 7. which have been considered, and had their Answer many Years since; that weak Argument (if it may be called one) p. 9. that *if it be unlawful to resist in any case whatsoever, there is no Distinction of Governments, that is, of Absolute and Limited*, or at least it is only a *nominal not a real Difference*; whereas any one that enquires into the English Laws will easily see the contrary; the wrong turn given to the preaching up the Doctrine of Non-Resistance at this time, p. 11. there being no fitter time for doing this, than
when

when so many Endeavours are used to discountenance and preach it down; that most unaccountable Schism mentioned, *p. 13.* and charged where it does not lie; and lastly, that preaching the truly Christian Doctrine of Non-Resistance, is *practising in State-matters, p. 16.* which would make our Saviour and his Apostles, and the Primitive Christians and Fathers of the Church, as well as the generality of our own most celebrated Divines, *Practisers in State-Matters*, no less than Dr. Sacheverell.

All these Passages, I say, and perhaps some more, would deserve to be particularly considered, in order to his Lordship's farther Vindication; and possibly may some other time. But I am not willing to give either the Reader or my self any farther trouble at present.

FINIS.

When so many Endeavourers are led to disson-
tance and grief in doing; that first year
concerns the British nation, &c. 17. and that
God where it does not lie; and that, that
month. The truly Christian Doctrine of No-
Resistance is being in this manner, &c.
which would make our Division and his po-
sible, and the Primitive Christians and Fathers
of the Church, as well as the Generality of
our own most celebrated Divines, have been in
such manner, no less than Dr. Goodwin.

All these Passages, I, and perhaps some
more, would believe to be particularly con-
sidered, in order to his Lordship's former Vir-
tues; and possibly may have some other things
But I am not willing to give either the Reader
or my self any further trouble at present.



